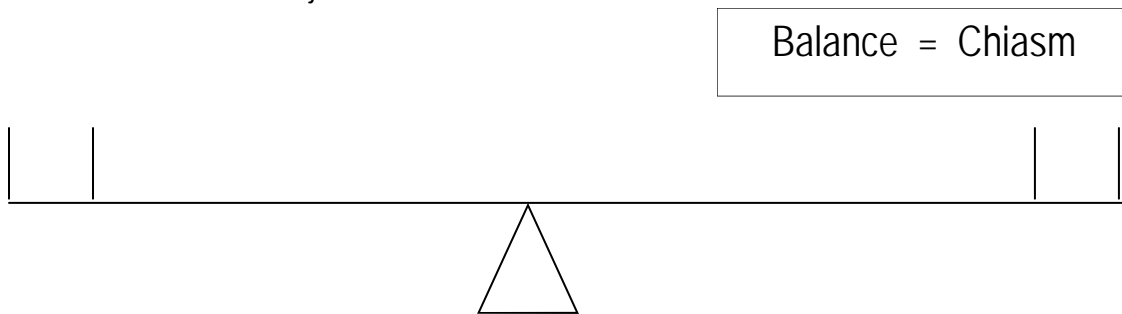


Reviewed : Isaiah 46 Rev 13

The dragon of Rev 12, though the verse tells us this is Satan, we want to understand as earthly powers. We saw Satan is cast out of Heaven, brought down to earth. Chapter 12 begins by war in Heaven. There's a woman in Heaven and a dragon in Heaven. The woman gives birth to a child on earth and the dragon is brought down to earth. What we're going to see in that symbology is the concept of a wart that's moved from one location to another. Even though the location has been moved, the protagonists remain the same. Satan and Christ fighting. This is the book of Revelation - the last book. The Omega. God shows the Omega by first showing the alpha. We saw that in Isaiah 46:10 - shows destruction of Babylon by showing destruction of Egypt. If you want to learn anything from Revelation you can go to the 1st book—Genesis. Chapter 3 same characters—a woman and a dragon. Not red, but a golden majestic dragon. Not called a dragon in Gen 3, but a serpent that would have to crawl on it's belly - indicating in the beginning it would not crawl on it's belly. Many people believe this serpent looks more like a dragon - what we would consider it today than a snake. Could possibly even fly - like the ideas of a dragon today.

Rev 12 and Gen 3 both discuss a woman and a dragon. The woman gives birth in Rev 12. In Gen 3 it talks not of her giving birth but of her seed. Seed - children. Same matching symbology. When we employ this technique in balancing - it has a technical name: Chiasm - it just means balance



When it talks about her seed, it then compares and contrasts her seed with the serpents seed. This is not baby snakes. This is human beings. We need to understand how that symbology (or parable) is working. In the story of Gen, the first time you see those 2 seeds are the children of Eve: Cain and Able.

Rev 12 - this dragon, while being satan can also be symbolized by human agents.

Who was it that tried to kill Jesus at His birth?

Matt 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Herod the king secured his reign through the influence and authority of Rome. He's not a king in his own right. He is a puppet king or proxy/substitution king of Rome. It is Rome that tries to kill Jesus.

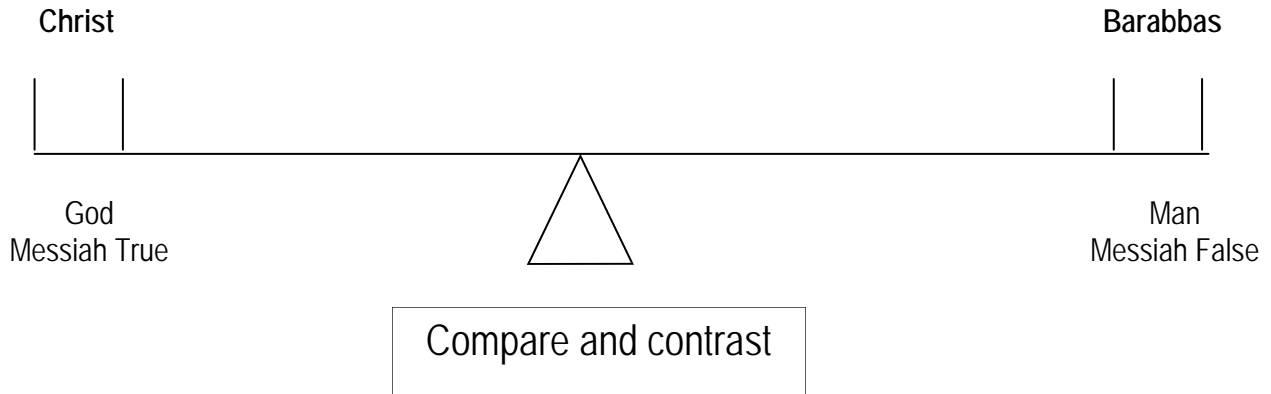
Rev 12 - fulfillment is in Matthew 2

Dragon power - Rome (Pagan)

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the same time **Satan represents the people of God as great sinners**, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.** {TM 38.2}

Matthew 27:16 And they had then a notable prisoner, called Barabbas.  
 27:17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you?  
 Barabbas, or Jesus which is called Christ?

Using compare and contrast - balancing  
 If the Bible speaks about Christ, and their going to make a choice between 2 men - put these on our balance:



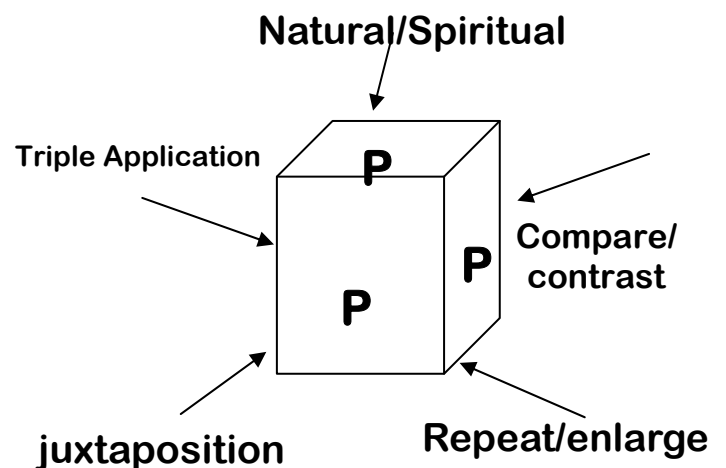
We take these two men - we're saying they weigh the same. They have the same characteristics. We need to do this intelligently. We know Jesus is God and this is a man. When we think about the balance and compare and contrast the men, sometimes people don't catch the idea readily. We're going to see similarities and differences.

Jesus the Christ                      Christ = title  
 Christ is the greek word                      Hebrew = Messiah  
 Messiah = Anointed One— set apart to do a special work.      Jesus = Messiah  
 Compare    Christ                      Barabbas  
 If Jesus is the Messiah, set apart to do a special work, Who then is Barabbas?  
 They are both a Messiah  
 Jesus is the True Messiah

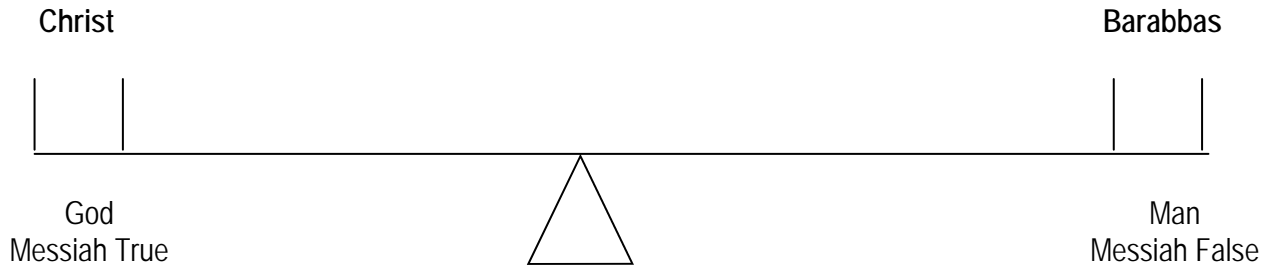
Chiasm            balance            equilibrium  
 Each of these are different facets of the same thing

Depending on which direction you look at it you might call it Chiasm, or balance, or compare/contrast. Different nuances depending on context of your study. They all come down to same idea. All centered around idea of parables. You can look from another direction, the most famous one: sheep                      person  
 Natural                      spiritual  
 How most people look at parables — a real life story explains a spiritual phenomena - classic definition of parables

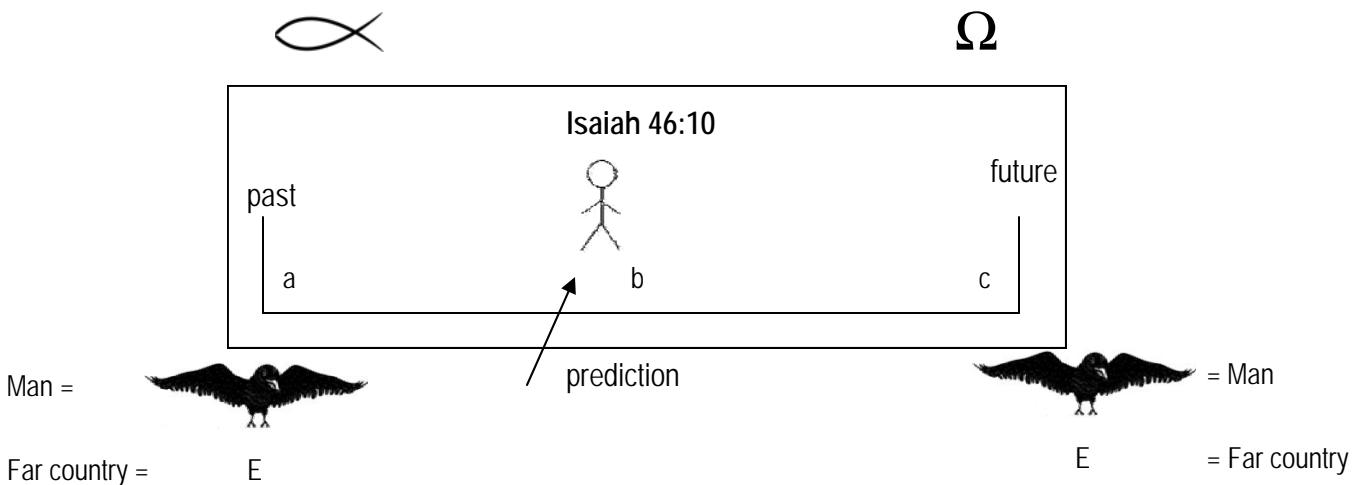
## Parables



But parables come in different shapes and sizes. It can also come when you have 2 men which is not the classic way of when you're thinking natural to spiritual



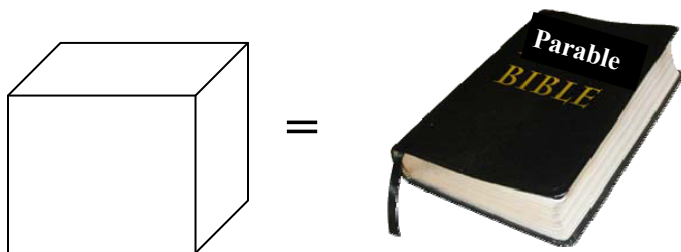
We need to become familiar with using this method to understand parables in the widest context. When you see that you begin to see many things in Bible prophecy that are not readily discernable. We have the beginning and end—



Another concept of parables.

Whether it's a balance, compare and contrast, beginning and end, alpha and omega, natural and spiritual, Chiasm - all of these are just parables by a different name. It's based upon this principle: what are we looking at?

We're looking at the Bible



Everything in the Bible is all a parable. What is a riddle? A book devoted to that = Proverbs = parable  
 If we're going to say the whole Bible is a parable, proverb, we can begin to expand our understanding of what parables are.

- Parables = prophecy
- = Christ
- Sabbath

EGW explains it that way - it's not made up. In the simple concept of Barabbas and Christ - what was going on?

Matthew 27:16 And they had then a notable prisoner, called Barabbas.

27:17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Pilate the governor - represents Rome and says choose who to release. And Jesus it says is called "the Christ". Anointed One/Messiah.

If Jesus is the Anointed One then Barabbas is the anointed one. Important principle

Many object and oppose what I (Parminder) teach and say I manipulate inspiration. They will show what he's (Parminder) has taught as an example to manipulate and twist etc and how I manipulate inspiration. It says "Jesus, the anointed One" the Christ. Pilate says 'choose one' - take your choice—one or the other. The verse does not call Barabbas the messiah. Parminder will be accused of adding to it. Parminder added: Barabbas = messiah - it doesn't say it in the Bible. This introduces an interesting proposition: either I am manipulating the Word of God and you're being beguiled if you believe me—I could be totally confused. OR I'm introducing to you an important and profound technique to read and understand Scripture. Unlike your leadership (speaking to audience) I think you're intelligent enough to work out which.

A person who testifies of himself, their testimony is not reliable. I'm not telling you to take my word for it. I'm saying study this concept out for yourself.

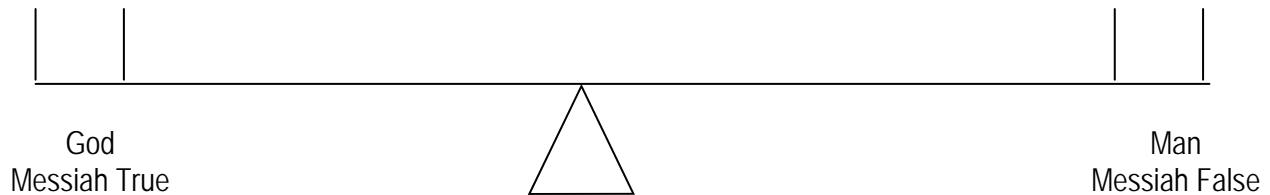
Unless you see it, you'll always be limited in your understanding of God's Word. You cannot just look at the words. Or, Adventists would call it a "thus saith the Lord". They're wanting to find a verse that says Barabbas was a messiah. There's not averse that says that. God deliberately wrote it this way. He writes in a particularly literary style so information is hidden under the surface. It becomes visible when you understand the rules. When you see how you should be reading—it's obvious to even the most person the 2 men are being compared. If you go to the story he dragged Barabbas out of the jail and put him next to Jesus. He told the people, "look at the 2 men, compared them" then choose. Everyone knew when they looked at Jesus He had the Glory of God shining in Him. Barabbas not only looked sad, he looked angry.



Christ



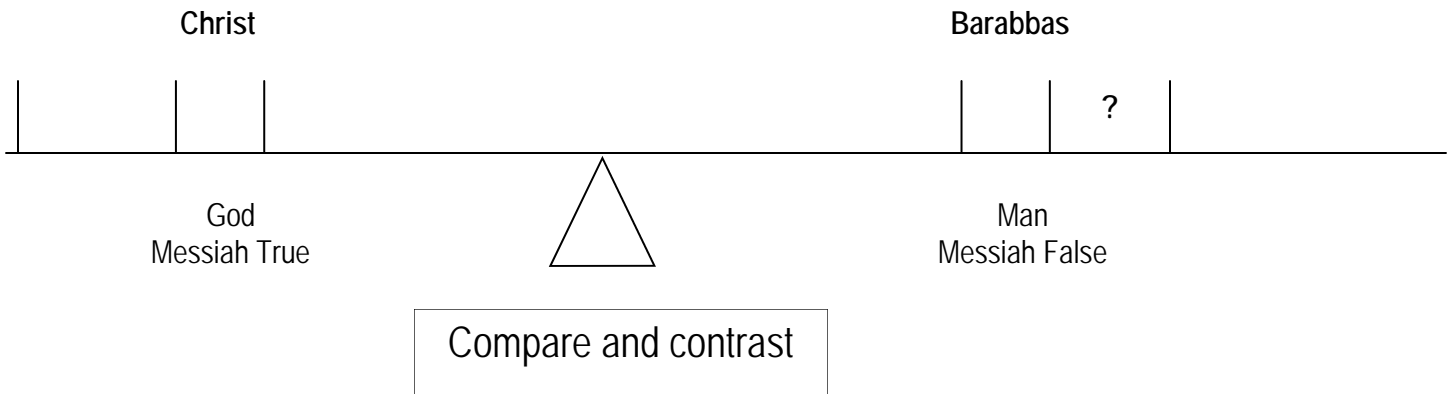
Barabbas



Compare and contrast

He exhibited what was on the inside. A man demon possessed. It's obvious people are required to compare and contrast the 2 men. All of us would agree with that.

What was his job? It doesn't tell you



He was a robber. Christ gives life. Barabbas takes life. We could argue that.  
How did he deceive and trick people?  
If you're not sure there are false messiahs, let's prove it.

Matthew 24:24 For **there shall arise false Christs, and false prophets**, and shall show great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect.

We know there are false messiahs. Barabbas is one of them.

Christ has given us a literary technique (we don't need Matthew 24:24 to prove it)

We can see where we compare and contrast 2 people, 2 objects etc that his job would be messiah.

We can only see this once we identify the methodology of parables. Once you recognize this you can find hidden treasure.

When you went to school you were taught English. This is not just how to write but how to read. You were introduced into joys and pleasure in reading novels and commenting on them.

One thing we're taught to read and write are poems. Taught at in introductory level they follow a pattern or literary style.

\_\_\_\_\_  
\_\_\_\_\_

A sentence that ends in a word. The next line can be any group of words, normally connected—the last word has to rhyme with word above it. If you're bad at English you can get the first word but hard to find the rhyme that matches the context.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Literary structure  
When you come to the next 2 lines you see how structure works.

It's done often in secular works.

Another one: Juxtaposition a fancy word for compare and contrast  
the fact of two things being seen or placed close together with contrasting effect.

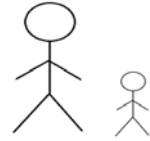
"the juxtaposition of these two images"

*synonyms:* comparison, contrast; proximity, nearness, closeness; collocation, colligation;#

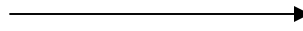
Is the person tall or short?  
 Tall or short is relative



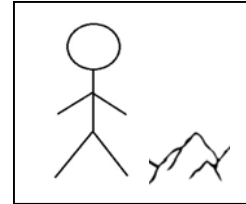
You have to compare with something. Assuming the people are standing next to each other.  
 Put your thumb next to your eye - what's bigger: your thumb or me?  
 Your thumb, a matter of perspective. We understand that in the natural world.



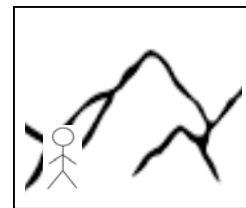
Man - mountain: which is bigger? The man  
 Perspective - the mountain is bigger.



We understand the natural. To understand the spiritual, we have to bring it next to the literal so you can compare them properly— in real life so we don't get deceived by perspective



We should be reading our Bible this way. Too often we don't approach the Word of God in a proper, academic or business like fashion. We treat it like it's a fairy tale or a story. We don't apply the rigors of normal life to our study. If you don't do that you're going to Learn 'don't steal'. But you don't need to read the Bible to know that. The Bible offers you nothing because we all know we shouldn't lie, steal or cheat. We know we shouldn't commit adultery.



We don't need to read the Bible for that. Maybe the world is composed of 25% Christians. What are the other 75% doing? They're not all lying, stealing, committing adultery. The world generally is as moral as Christians are. When you approach your bank, you know it's run by someone that worships the devil, you still trust them not to steal your money. You don't go to Christian banks. This concept of perspective of what the Bible can offer us extends beyond morality. It tells us the rewards but it shows us how we get from a to b or from alpha to omega.

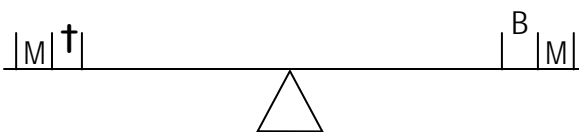
From the moment we're born we're a mess, in trouble. How do we get out of that trouble?

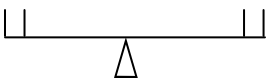

How do we avoid trouble? That's what the Bible is there to teach us. Most of us don't know what trouble looks like: ask an Adventist if you worship God on any day is that trouble? They'd say yes. As an evangelical Christian or atheist—they'd say it doesn't make any difference.

It's about how you read. What information you're extracting from the Word. To do that correctly, you need to follow rules.

Miller's rules (see last page)

I'm not using the same language but I am following the rules. I've given you 5 - the one I think we should all become familiar with is when you think about this model:



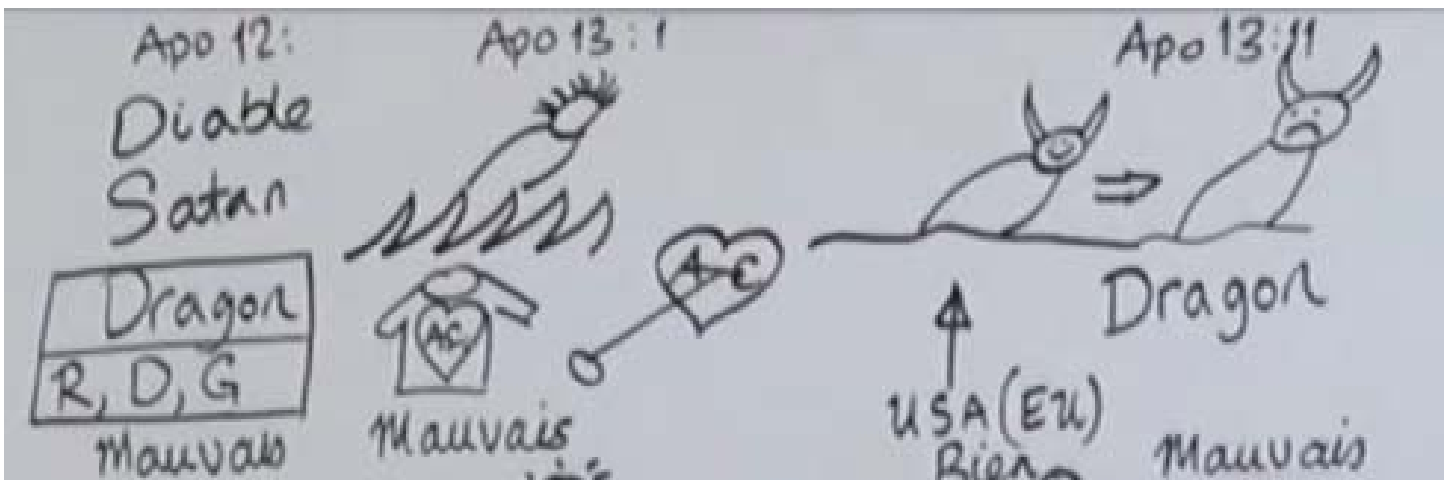
<p>7 = Perfect                  8 = Resurrection                  10 = Test/enemy/confederacy</p>	<p>1</p> <p>Armageddon                  Hill of Megiddo                  Geography</p> <p>2</p>
<p>Spheres of Influence</p>	<p>3</p> <p>Proxy/substitution</p>
<p>Chiasm/balance</p> 	<p>4</p> <p>USA</p> <p>Russia</p> 

We think about the idea of missing information or hidden information. EGW calls it hidden treasure that's available not for the casual reader as for the students of Bible research. You do not need to be a Christian to understand 10 Commandments. Anyone understands what they say. They may not agree with them but know what adultery is. We know what lying is. We don't need the Bible to instruct us on those things.

Most important point to see— there's hidden information. We can see when we compare the 2 men that Barabbas is a false messiah/christ in fulfillment of Matthew 24:24. We read Matthew 27:16, 17 - hopefully that's clear.

What the author meant when she said choose Barabbas or Christ  
We've already identified the dragon power is Pagan Rome. She says:

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the same time **Satan represents the people of God as great sinners**, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.** {TM 38.2}



Kings, rulers, governors = dragon power

In widest sense these are the 3 forms of government you can have. Placed upon themselves brand of antichrist.

Brand = logo on their clothing They have a logo = we love the antichrist

Brand = logo = we love the antichrist

Brand is also an instrument = iron bar

You heat the iron and burn image in - branding or logo

Branding is not done on backside like a cow. Branding according to Scripture - forehead or right hand. It will say - we love the antichrist. This is all symbolic language - no physical mark. Body parts symbolic of concepts.



Feet = Gospel Eph 6:15 6:15 And **your feet shod with the preparation of the gospel of peace;**

feet prepared properly are for purpose of spreading Gospel

Important rule = NT we see with Paul and Christ... "it is written" = ask where it is written

Romans 10:15 10:15 And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**



6	 <b>Christ</b>     _____ God Messiah True	Compare and contrast  _____ Man Messiah False	 <b>Barabbas</b>     _____ Man Messiah False	
It is written: Eph 6:15 Romans 10:15/Isaiah 52:7		7	<b>Body parts</b> Feet = Gospel Hand = symbol of power	8

Branding or mark—you get it in your forehead - we call it the mind  
 We could argue that the heart is a different portion of the brain - limbic system  
 People who believe in evolution will call it the ancient brain, they believe we have two brains  
 Ancient core brain and another on top

We think and understand with the forefront of our brains  
 You get branded in your forehead – you agree, you understand, you believe  
 You get branded in your hand—you’re giving your power or strength to this—you many not agree with it and go along

Kings rulers and governors - these are the dragon power that are branded with the antichrist  
 Antichrist being this beast power  
 You were the logo, look the part, you get branded in your forehead or your hand

How we’re using rules of interpretation in order to develop our understanding of end time prophecy



Mr. Miller adopted the following rules of interpretation: {1868 JW, LIFIN 34.2}

"1. Every word must have its proper bearing on the subject presented in the Bible. Proof, Matt. 5,18. {1868 JW, LIFIN 35.1}

"2. All Scripture is necessary, and may be understood by a diligent application and study. Proof, 2 Tim. 3, 15-17. {1868 JW, LIFIN 35.2}

"3. Nothing revealed in the Scriptures can or will be hid from those who ask in faith, not wavering. Proof, Deut. 29, 29; Matt. 10,26,27; 1 Cor. 2,10; Phil. 3,15; Isa. 45,11; Matt. 21,22; John 14,13,14; 15,7; James 1,5,6; 1 John 5,13 - 15. {1868 JW, LIFIN 35.3}

"4. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error. Proof, Isa. 28,7 - 29; 35,8; Prov. 29,27; Luke 24,27,44,45; Rom. 16,26; James 5,19; 2 Pet. 1,19,20. {1868 JW, LIFIN 35.4}

"5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, is my rule, and not the Bible. Proof, Ps. 19,7 - 11; 119,97 - 105; Matt. 23,8 - 10; 1Cor. 2,12 - 16; Eze.34,18,19; Luke 11,52; Matt. 2,7,8. {1868 JW, LIFIN 36.1}

"6. God has revealed things to come, by visions, in figures and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Proof, Ps. 89,19; Hos.12,10; Hab. 2,2; Acts 2,17; 1 Cor. 10,6; Heb. 9,9,24; Ps. 78,2; Matt. 13,13,34; Gen. 41,1 - 32; Dan. 2,7 and 8; Acts 10,9 - 16. {1868 JW, LIFIN 36.2}

"7. Visions are always mentioned as such. 2Cor. 12,1. {1868 JW, LIFIN 36.3}

"8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events - such as mountains, meaning governments, Dan. 2,35,44; beasts, meaning kingdoms, Dan. 7,8,17; waters, meaning people, Rev. 17,1,15; day meaning year, etc. Eze. 4,6. {1868 JW, LIFIN 36.4}

"9. Parables are used as comparisons, to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark 4,13. {1868 JW, LIFIN 36.5}

"10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time, namely: first, indefinite, Eccl. 7,14; and second, definite, a day for a year, Eze.4,6; and third, a day for a thousand years, 2Pet. 3,8. {1868 JW, LIFIN 36.6} "The right construction will harmonize with the Bible, and make good sense; other constructions will not. {1868 JW, LIFIN 37.1}

"11. If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev. 12,1,2; 17,3-7. {1868 JW, LIFIN 37.2}

"12. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the explanation for the word used; and if it make good sense, you need not look further; if not, look again. {1868 JW, LIFIN 37.3}

"13. To know whether we have the true historical event for the fulfillment of prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfillment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps. 22,5; Isa. 45,17-19; 1Pet. 2,6; Rev. 17,17; Acts 3,18. {1868 JW, LIFIN 37.4}

"14. The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires - character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word; and we can have confidence that He who takes notice of the sparrow's fall, and numbers the hairs of our head, will guard the translation. of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth. {1868 JW, LIFIN 37.5}